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REPORTS ON ACTS OF EXTISPICY FROM OLD BABYLONIAN AND KASSITE TIMES

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Since the publication of the 'Old Babylonian Omen Texts' (YBT X, 1947), a volume which contains as Nos. 2, 7, 8 and 10 reports on acts of extispicy, several additional texts¹ of this class have come to my knowledge. It is the purpose of this article to make these texts, often difficult to decipher, available to others.

I

The Material

Old Babylonian

(1) Text Meissner: Bab. 2 (1908) pl. 6; interpreted by A. Ungnad, *ibid.* 257–74. Dated Ammi-šaduqa 10.

(2) MLC 294: unpublished². Dated Ammi-šaduqa 11.³

(3) CBS 1462b: published here. Dated Ammi-šaduqa 11.⁴

(4) CBS 1734: published here. Dated Ammi-šaduqa 14.⁵

1. It is a pleasure to thank here publicly Father Louis F. Hartman, C.Ss.R., for the permission to present in this article the text No. 101 of the collection of the Catholic University of America (below No. 23), to Samuel N. Kramer, curator of tablets at the University Museum, University of Pennsylvania, for allowing me to include in this collection the tablets CBS 1462a (below No. 6), 1462b (No. 3), 1734 (No. 4), 10493 (No. 22), and 12696 (No. 18), and finally to my colleague Ferris J. Stephens, curator of the Yale Babylonian Collection, for authorizing the publication of the several pertinent texts preserved in the Morgan and Yale Collections (Nos. 2, 7 and 9; No. 8). The Pennsylvania texts were first called to my attention by A. Sachs to whom thanks are also due for this courtesy.

2. The state of preservation is so bad that publication seems unwarranted. Decipherable passages are, however, used occasionally.

3. *warah Ayyarim ud.3-kam mu Am-mi-ša-du-qá, lugal-e bád.Am-mi-ša-du-qá> ka.¹⁴Buranun-na mu-un-dù-a?*

4. *warah Tašrūtīm ud.13-kam mu Am-mi-ša-du-qá, lugal-e bád.Am-mi-ša-du-qá^{ki} x x ka.¹⁴Buranun^{ki} bí-in-dù-a*

5. *[warah apī]n.du_s-a ud.30-kam [mu Am-mi-š]a-du-qá, lugal-e [^{ur}ud_s.mah.gal.ga]l-la [é.nam.ti-la-ni-]šè [in-ne-en-t]u-ra*

(5) VAT 6678: Bab. 3 (1909) pl. 9; interpreted by A. Ungnad, *ibid.* 141–44. Dated Ammi-šaduqa 15.

(6) CBS 1462a: published here. Dated Ammi-šaduqa 17 + b.⁶

(7) MLC 291: published here. Dated Ammi-šaduqa, year uncertain.⁷

(8) YBC 11056: published here. Dated Sam-su-ditana 8 + ⁸

(9) MLC 2255: published here. Dated Sam-su-ditana, year uncertain.⁹

(10) Istanbul Tello 1486: RA 41 (1947) 49–53, rough copy by Ch. Virolleaud, discussion by J. Nougayrol. Undated.

(11) MLC 86: YBT X 8. Undated.

(12) YBC 5018: YBT X 7. Undated.

(13) Strasbourg 370: C. Frank, *Strassburger Keilschrifttexte* No. 5. Date not preserved.

(14) NBC 7842: YBT X 10. Undated.¹⁰

(15) BM 78680: CT IV 43b. Undated.

Kassite

(16) CBS 10495: BE XIV 4. Dated Nippur, Burnaburiaš 11.¹¹

(17) CBS 13517: JAOS 38 (1918) 77–96, copy, transliteration and translation by H. F. Lutz. Dated Nippur, Burnaburiaš 21.¹²

(18) CBS 12696: published here. Dated Ur, (Burnaburiaš) 24.¹³

(19) Istanbul 'No. 105': RA 14 (1917) 145–8,

6. *warah apin.du_s-a ud.24-kam mu Am-mi-ša-du-qá [ala]n?-a?-ni x*

7. *warah [... ud.] mu Am[-mi-ša-du-qá, lugal-e] alan-a-n[i ...]*

8. *warah Abim ud.6-kam mu Sa-am-sú-di-ta-na, lugal-e mu.bíl.egir alam-a-ni*

9. *warah Simānim ud.20-kam mu Sa-am-sú-di-ta-na, lugal-e alan-a-ni, silá.igi.du_s-a*

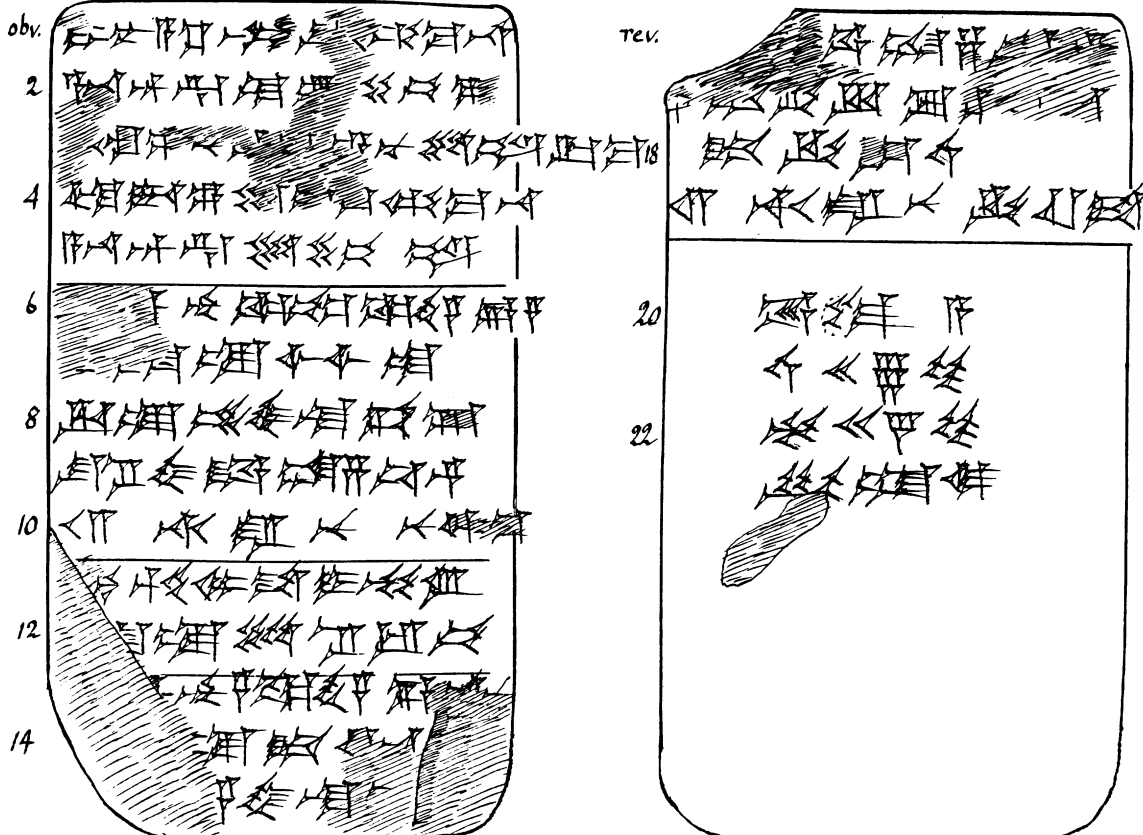
10. This text deviates in a singular way from the usual pattern.

11. *warah Ayyarim ud.1-kam mu.11-kam Bur-ra-bu-ri-ia-aš Nippur^{ki}*

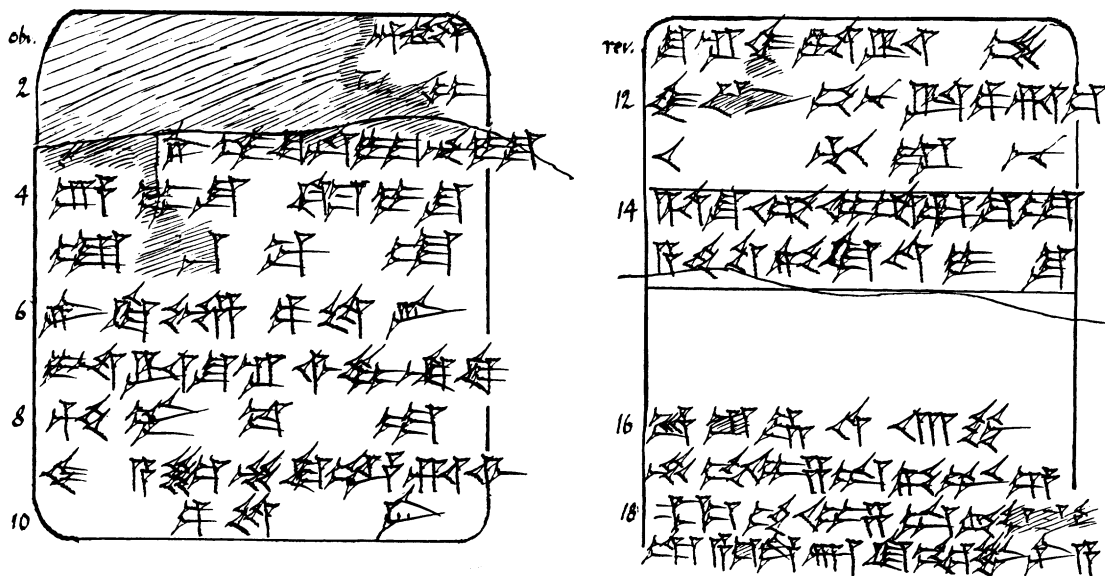
12. *warah Du'ūzim ud.22-kam mu.21-kam Bur-na-bu-ri-ia-aš, lugal-e Nippur^{ki}*

13. *warah Šabātim ud.28-kam mu.24-kam Urim^{ki}. Assignment to Burnaburiaš is not entirely certain, but most likely; see the remark to No. 19.*

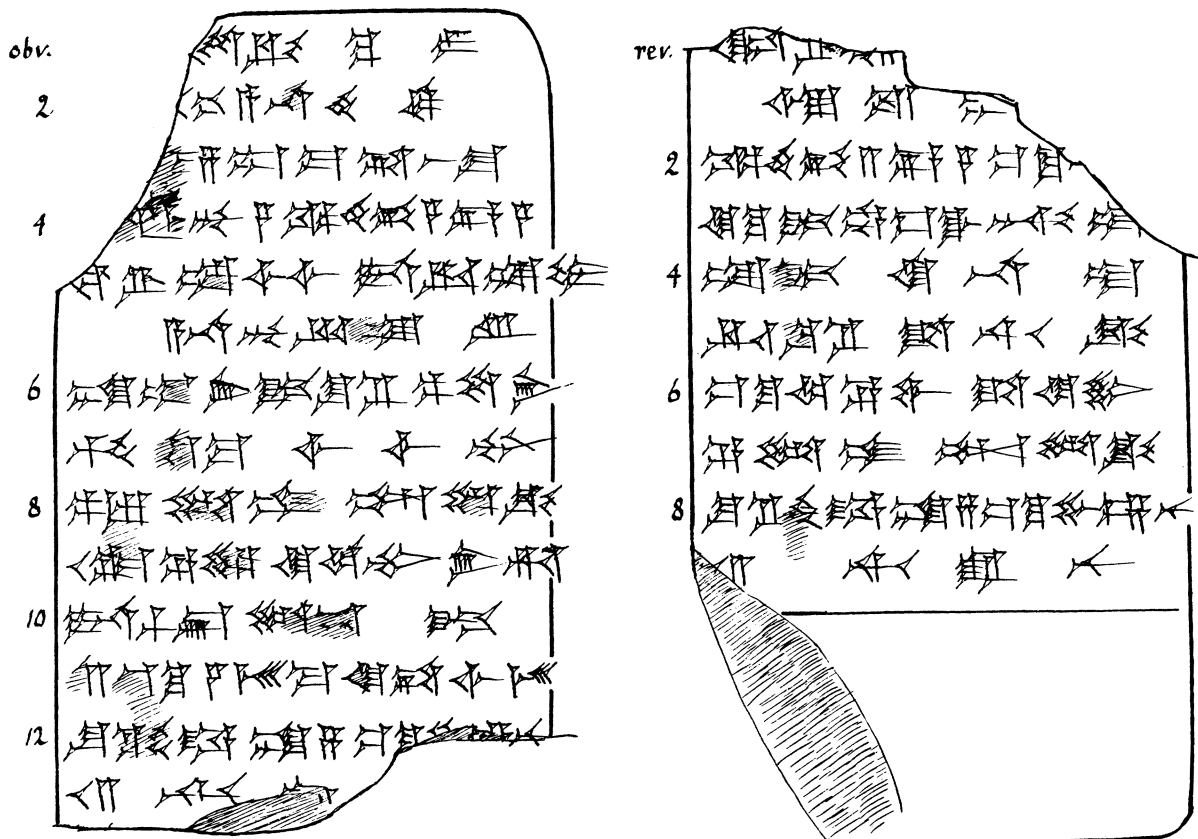
CBS 12696



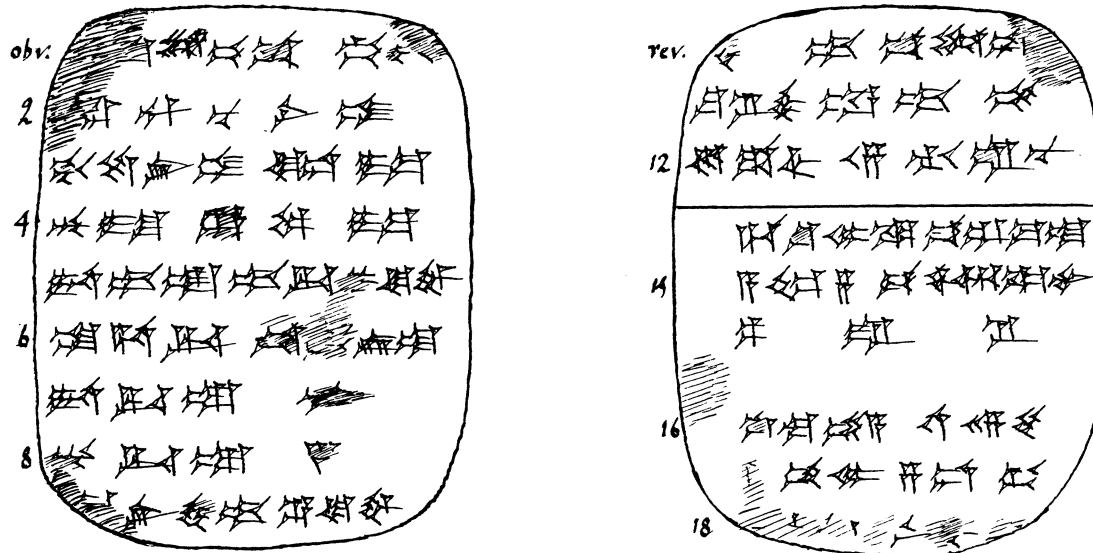
CBS 1462 b



CBS 10493



CBS 1462a



CUA 101

MLC 2255

obv.
2
4
6
8

Cuneiform text on the obverse of tablet CUA 101, arranged in four columns. The text is written in a standard cuneiform script.

obv.
2
4
6
8
10

Cuneiform text on the obverse of tablet MLC 2255, arranged in four columns. The text is written in a standard cuneiform script.

rev.
10
12
14
16

Cuneiform text on the reverse of tablet CUA 101, arranged in four columns. The text is written in a standard cuneiform script.

rev.
12
14
16
18
20

Cuneiform text on the reverse of tablet MLC 2255, arranged in four columns. The text is written in a standard cuneiform script.

CBS 1734

obv.
2
4
6
8

Cuneiform text on the obverse of tablet CBS 1734, arranged in four columns. The text is written in a standard cuneiform script.

rev.
12
14
16

Cuneiform text on the reverse of tablet CBS 1734, arranged in four columns. The text is written in a standard cuneiform script.

copy and treatment by V. Scheil: Dated Dūr-Kurigalzu, (Burnaburiaš) 27.¹⁴

(20) Istanbul, unnumbered: RA 14 (1917) 146, 149f., copy and treatment by V. Scheil: Dated Nippur, king unknown.¹⁵

(21) YBC 4363: YBT X 2. Undated.

(22) CBS 10493: published here. Undated.

(23) CUA 101: published here. Undated.

II

Structure of the Texts

In most cases the texts contain, in addition to the report proper, an introductory and a closing statement. They shall here be dealt with in some detail.

(1) The introductory statements

Simple forms, easily read and understood, are the following ones:

1 *immertum*¹⁶ *a-na* ^d*Šamaš a-na šulmim*¹⁷ (No. 9)
“one lamb to Šamaš for a favorable omen”

1 *immertum*¹⁸ *siskur.siskur a-na* ^d*Na-na-a/*
^d*Ištar* (No. 21)

“one lamb, offering, to Nanā/Ishtar”

1 *immerum*¹⁹ *siskur.siskur a-na* [^d . . .] *a-na*
šu-ul-m[i-im] (No. 7)

“one lamb, offering, to [. . .] for a favorable omen”

They mention (a) the animal that was used in the act of extispicy, (b) a term specifying the ceremony either in the form of an apposition to (a) or in the form of a dative of purpose (*ana* . . .) or both, (c) the god invoked.

The same structure can now be recognized in the following formulae:

1 *kalūmum*²⁰ *ne-pé-eš-ti bārīm* (No. 8²¹)

“one lamb, ritual of the diviner”

14. *warah Abim ud.2-kam mu.27-kam Dūr-Ku-ri-gal-zu*. Burnaburiaš is the only king of the Kassite dynasty of whom a 27th year is known with certainty; cf. BE XVII/1 p. 1 footnote 3.

15. *warah Šimānim ud.1-kam Nippur*^{k1}

16. *ganam*₅

17. DI, i.e. *silim*; for the reading *šulmum* see presently.

18. *ganam*₆

19. *udu*

20. Plainly *silā*; cf. also No. 13.

21. The rest of the introduction to this tablet is difficult: *a-na sa-ḥe-er-ti ša i-ša-mu i-na sū-qí šī-ma-ti a-na ne-me-li in-na-ad-di-in* “it (the lamb) will be sold in the market for a profit over the sum for which they bought it.” Can one assume that the meat of the sheep was sold after the extispicy had been completed?

1 *kalūmum*²² *li-pi-it qā-tim a-na* ^d*x* (Nos. 1,²³
5,²⁴ 6)

The expression *lipit qātim* — appearing also at the head of No. 16 and at the very end of No. 19 — refers to a religious ceremony, most likely the religious slaughter of the sacrificial lamb. Compare VS VII 84²⁵ where 3 rams are delivered in Babylon to the temple of Marduk and 4 lambs to that of Ishtar *a-na li-pi-it qā-ti*. Similar texts from the collection of Crozer Theological Seminary were published in JCS 2 (1949) 73ff.; they deal with the delivery of animals *ana nēpešti bārīm* “for the ritual of the diviner” (Crozer 169, 172) or *ana šagikarrēm* “for ‘heartening’ ” (Crozer 170, 171, 174, 179).

The gods that are mentioned vary considerably. Most frequently mentioned is Marduk (Nos. 1, 3²⁶, 16²⁷); Enlil (No. 19), Šamaš (No. 9), Anunitum (No. 6), Nanā and Ishtar (both No. 21) appear once each. No. 5 is of special interest; we read there:

1 *kalūmum li-pi-it qā-ti*
a-na šulum ^{sa1}*Be-el-ta-ni*
a-na i-li a-bi-ša

“1 lamb (for the) *l.q.* ceremony
to (obtain) a favorable omen for Bēltani
to the god of her father”

This brings back to mind the “Gott der Väter” of the OT.²⁸

The Kassite text No. 16 exhibits *li-pi-it qā-tim* ^d*Marduk* on the upper edge but continues:

*ni-pé-ša-am a-na ilim zēnīm*²⁹ *li-še-pi-šu-šu*

22. The *silā* had so far not been recognized here. The proposal of Nougayrol, RA 38 (1941) 74 to read *1-su/zu*, i.e. *ištēl-su* and to understand as meaning “unique consultation” must now be abandoned.

23. Here a dative of purpose follows: *a-na e-pé-eš šé-bu-tim* “for obtaining (an expression of) the (god’s) wish” and furthermore *i-na warah Addārim in-ne-ep-šu* “they were performed in the month of Addārum”. Why in the latter clause the plural is used remains obscure.

24. With an inserted *a-na šulum* ^{sa1}*Be-el-ta-ni* “for (obtaining) a favorable omen for Bēltani”.

25. Cf. Kohler-Ungnad, Hammurabi’s Gesetz III No. 479; M. Schorr, Altbab. Rechtsurkunden No. 255.

26. Restore in all likelihood: [*1 kalūmum li-pi-it qā-tim a-na*] ^d*Marduk*.

27. See presently.

28. He was the subject of a penetrating article by Albrecht Alt, see now Kleine Schriften 1 (1953) 1–78. Cf. furthermore J. Lewy, RHR 110 (1934) 50ff. Something similar stood perhaps in the now mutilated beginning of the text No. 11.

29. *ša.dib-ba*.

"may they let him perform the ritual for the angry god."

Quite frequently the Kassite texts contain pre-cative forms of *suppūm* "implore"³⁰ in such a context:

[x x x x x] *ša-ab-tum bēl mātātīm li-si-ip-pé* (No. 19)

"let him (who is) inflicted with [...] implore the Lord of the countries"

No. 20 invokes in analogous fashion Nusku.³¹

Note also No. 17 line 37:

liš-pur-ma³² Nin-lil li-si-ip-pu-ú

"let him send (a message) so that they implore Ninlil"

and in analogous fashion ll. 45 and 57 with Nusku and the *kak.si.sá* star.

In No. 18 the theme is contained in the phrase *šulmāna babālu* "bring a gift"

x *šu-ul-ma-na*

a-na³³ Inanna la ú-še-bi-lu

. *pa-nu-šu liš-šak!-nu li-il-lik-ma*

ù i-na šu-ul-ma-na

a-na³⁴ Inanna li-še-bi-il

"Whereas³²³³ had no gift

brought to Inanna,

let³⁴ depart³⁵ and go

and have him bring a gift

for Inanna to³⁶"

The introductory statement of No. 22 is so badly mutilated that it remains unintelligible. The texts Nos. 12, 14, 15, 23 have no introductory statement; in No. 10 it is illegible.

(2) The closing statements

To start with such statements as are easily intelligible we read, e.g.:

30. Restore perhaps [*li-sa-ap-lu*] in line 1 of No. 4 (Old Babylonian) and compare the colophon of No. 11: *ša ta-ri-im ù si-pi-im ša i-na ud.28-kam in-ni-ip-šu* "(ritual) of *t.* and *s.* which was performed on the 28th day."

31. See also l. 9 of the same text: *kīma³¹ Nusku ú-sa-ap-pu-ú šutta-šu li-dam-mi-iq* "as soon as he will have implored Nusku, let him (i.e. Nusku) make his dream favorable". For the "dream" compare the long text No. 17.

32. Very uncertain; the subjunctive *ušēbilu* and the negative *lā* make a subjunction necessary.

33. A proper name; read probably *Mār-Purattim*.

34. Another proper name; possibly [*Warad-Ishtar*].

35. Literally "let his face be set".

36. Probably a place name.

te-er-tum an-ni-tum³⁷ a-na šulmim ep-še-et (No. 23)

"This omen was performed with a favorable result"

te-er-tum im-me-er ez-zi-im ša-al-ma-a-at (No. 15)

"the omen (obtained from) the sheep for the angry (god)³⁸ turned out favorable"

³⁹*te-er-tum a-na du-mu-uq* (No. 17)

"the omen turned out to be in favor of"

These statements make the assumption reasonable that in a number of other passages where no subject is found but the predicate is in the feminine, *tērtum* is to be understood. Thus: *ša-al-ma-at!!*

"(the omen) is favorable" (No. 8)

a-na šu-ul-mi ša-al-ma-at

"(the omen) turned out in a favorable sense" (No. 3)

a-na šulmim ša-al-ma-at (No. 5)

a-na šu <-ul>-mi-ka ša-al-ma-at (No. 6)

DI-a-at (i.e. *šalmat* ?)³⁹ (No. 19)

In most of these cases a further statement follows in which the word *aḫītum* is contained. Its sense seems indicated by No. 3:

a-ḫi-tam pi-qī-tam i-šu

We know that *piqittum* is the technical term for the repetition of the extispicy in order to confirm or to correct the prior one which is called *rēštūm*.⁴⁰

One will then restore in No. 5 to read likewise:

a[-ḫi-tam pi-qī-tam i-šu

"it (the omen) had an additional follow-up"

In the other cases *piqittum* is not added so that *aḫītum* stands by itself:

a-ḫi-ta(m) i-šu (Nos. 4, 8, 9)

"it (the omen) had an additional (follow-up)"

37. There follows a relative sentence specifying the occasion for which the extispicy was performed: *ša a-na šu-lu-um⁴¹ eleppim ša⁴² Warad-Ishtar a-na ka-ar⁴³ E-mar⁴⁴* "which was (performed) with a favorable answer in mind concerning the boat of Warad-Ishtar (travelling) to Emar." With the town Emar I intend to deal elsewhere.

38. *ez-zi-im* must be made dependent on the construct *im-me-er*; differently J. Nougayrol, RA 38 (1941) 73.

39. The opposite is *nu.sa⁴⁵* in the first part of this text.

40. Cf. J. Denner, AfO 7 (1931) 185ff. For *rēštūm* see texts No. 10 and 11. In No. 12 three acts of extispicy are described and referred to at the end by *an-ni-tum ša⁴⁶ Maḥ, an-ni-tum ša⁴⁷ Šul-pa-e*, and *an-ni-tum ša⁴⁸ Pap.nigin.gar-ra* "this is that of Maḥ" etc.; *Šul-pa-e* is the husband, and *Pap.nigin.gar-ra* the son of Maḥ, the mistress of the gods (*Bēlet ilī*).

Note furthermore

a-ḫi-iz-za ša wa-ar-ka-tim pa-ra-si (No. 6)

"its (the omen's) follow-up dealt (will deal) with the investigation of the situation."⁴¹

Another term found more frequently in these statements is *tawītum*; e.g.:

ta-wi-tum ep[-še-et] (No. 1 l. 12)

a-na ta-wi-ti-ša ša-al-ma-at a-ḫi-tam i-šu (No. 9)

a-na ta-i-ti-ša⁴² šu-ul-mu a-ḫi-ta i-šu (No. 4)

This word, of which *tamītum* is merely a younger orthography, is otherwise known from religious texts and used when speaking of the divine response to inquiries about the future; thus it should mean "(oracular) message"⁴³. Hence we must translate:

"an (oracular) message was made"

"as far as the oracular message is concerned, it was favorable; it had a follow-up"

as far as the oracular message is concerned, it (meant) good-luck; it had a follow-up".

The combination of *tawītum* and *aḫītum* suggests that *tawītum* denotes the response to the original inquiry (*rēšītum*) and *aḫītum* to the confirmation by means of the follow-up (*piqītum*). Both, of course, the Babylonians believe are laid by the gods in the entrails of the sacrificial lamb and read there by the priest.⁴⁴

The noun *tawītum* is also found in the closing line of No. 1 which is difficult to interpret.⁴⁵ I

41. *warkatam* (*warkātim*) *parāsum* is a well-known legal phrase and occurs frequently in the letters of the period. In connection with omens it is attested in the letter of Ammi-ditana LIH 56 (= A. Ungnad, Bab. Briefe No. 81) 23ff.: *bārū^{meš} ša ma-aḫ-ri-[ku-nu] wa-ar-ka-tam li-ip-ru-s[ū-ma] i-na u⁴⁶te-re-e-tim* "the diviners at your disposal let investigate the situation and in case of favorable omens send ye the barley to x". Here *warkatam* clearly refers to the prediction of the future.

42. Read *ta<-wi>-i-ti-ša?*

43. See H. Zimmern, *Ritualtafel* pp. 89, 191; J. A. Knudtzon, *Gebete an den Sonnengott* pp. 47ff.; E. G. Klauber, *Politisch-religiöse Texte* p. XXI; cf. AfO 11 (1937) 360 and the references presented by J. Nougayrol, RA 38 (1941) 74f.

44. Therefore the standing demand to the gods to lay (*škn*) in the lamb *anna kīna ušurāti šalmāti uzu.meš ta-mil sig₃.meš silim.meš ša pī ilūti . . rabīti* "the firm yes, favorable designs, good (and) favorable 'flesh' of the oracle from the mouth of the great godhood." J. A. Knudtzon, *Gebete an den Sonnengott* 47ff.; E. G. Klauber, *Politisch-religiöse Texte* p. XXIII.

45. J. Nougayrol, RA 38 (1941) 74 understands: "Pour la demande au sujet de laquelle (ces) deux (consultations) ont été faites, elles signifient: *tazbittum*". He adds "il s'agit d'un présage défavorable commun à deux consultations différentes".

read:

a-na ta-wi-it ep-ša<-at> ta-az-bi-il-tam i-ta-a

"as far as the (oracular) message which⁴⁶ was made is concerned (the extispicies) point to⁴⁷ procrastination."⁴⁸

(3) The Reports Proper

I must limit myself here to an interpretation of texts published by myself. The parts observed follow the orthodox order.⁴⁹

(a) No. 3 (CBS 1462 b)

(3) ⁴²[*u^{te}*]-*er-tum mazzāzam i-šu padānam i-šu*

(4) *danānam i-šu šulma^{ma} i-šu*

(5) *martum šu-ba-at*

(6) *ni-di kussēm pa-te₄-er*

(7) *i-na šumēl ubānim ši-lum na-di*

(8) *šibtum ug/k/q-ba-at*

(9) *ḫašūm a-šar mu-ki-il re-ši*

(10) *pa-te₄-er*

(11) *ubān ḫašīm i-na šumēlim paṭrat*

(12) *ḫašūm qé-er-bé-nu šumēlam pa-ri-is*

(13) *10 ti-ra-nu*

"Omen: It (the liver) had a 'station'; it had a 'path'; it had a 'reinforcement'; it had a duct(?). The gallbladder was flattened. The 'foundation of the seat' was split. At the left of the 'finger' a hole was made. The *š.* was . . . The lung was split at the 'support of the head'; the 'finger' of the lung was split at the left; the lung was separated on the inner side at the left. Ten convolutions of the colon."

46. With Nougayrol it seems necessary to take *ta-wi-it* as a construct state, and hence that which follows as a relative clause without pronoun. However, *ep-ša* can hardly be explained in the manner proposed by him. One might try to save *ep-ša* by substituting *ta-wi-it* for *ta-wi-il*.

47. Literally: "they envisage". The form is more likely fem. plur. than dualis, that number being obsolete already early in Old Bab. times.

48. Cf. W. von Soden, ZA 45 (1939) 81f.; L. Oppenheim, AfO 17 (1954/55) 55.

49. See YBT X p. 5. It seems worth while to emphasize the observation that a comparison between the texts and the models from Boğazköy shows that the ancient *bārū* went around the liver counterclockwise. These models locate the *mazzāzum*, *padānum*, *danānum*, *martum*, *na-an-di* "*kussē*" (see below p. 105), *ubānum* and *šibtum*. They also teach us what *kakkum* "weapon" (KUB XXXVII 216, 228), *šepum* "foot", (KBo VII 7) and *šilum* "hole" (KBo VII 6; KUB IV 74; KUB XXXVII 17, 220) look like. The liver models from Boğazköy are published in the following places: KUB IV 71-75; KUB XXXVII 216-230; KBo VII 5-7; KBo VIII 8, 9.

l. 5. *martum šubat* — written *šu-bat* — recurs No. 7 5, and in the spelling *šu-ub-ba-at* No. 17 14. This establishes the correct reading of the Neo-Assyrian *RU-bat* Knudtzon, 51 rev. 14; 52 rev. 6; Klauber 72 rev. 3; 110 obv. 4.

Since Kassite times one apparently writes ŠI.ŠI(-at): No. 18 7; 22 5. ŠI is probably a late spelling for *si* < *sig*. For, *sig*, *sig.sig* is the Sumerian equivalent of *šubbum*, i.e. š-b D “compress, flatten out”. See Thureau-Dangin, Rit. Acc. 110 fn. 2;⁵⁰ J. Seidmann, Die Inschriften Adadnirârîs II. 14 fn. 1; Delitzsch, SGI. 240.

Hence *šubbu*, *šubbatu* should mean “compressed, flattened”.

l. 6. *ni-di kussēm* offers the phonetic reading of RU (i.e. *šub*) *gu-za* No. 17 20; 19 6, 19 for which the later texts have *šub aš-te*, see Klauber p. LI.

paṭer: The corresponding ideogram, as well known, is GAB = *tuḫ*. A text which deals with *piṭrum* “fissure” and *šilum* “hole, cavity” is KAR 150 (Assyrian copy of an OB text⁵¹). The stative *paṭer* is replaced by *puṭtur* (D) when several “fissures” are involved; contrast KAR 150 obv. 18 with obv. 1, 14, rev. 3, 4. Significant passages are AO 9066 (RA 44 23ff.) 74ff.: *a-na 4 pu-uṭ-tù-ra-at*; VAT 4102 (RA 44 12ff.) 3f.: *ki-ma ši-in-ni mu-uš-ṭi pu-ṭu-ur* “is split up like the teeth of a comb”. Cf. K 2263 etc. (CT XX 31ff.) 88; Sm 753 (Cat. IV 1432) 3: *kīma KA(x x) šaššari puṭturat* “is split up like the mouth(?) of a saw”; KUB IV 72 obv. *ki-ma KA ša-ar-ša-ri pu-ṭur* “is split up like the mouth(?) (i.e. the cutting edge) of a saw”.

l. 8. *šibtum*: The liver model KBo VII 7 locates the *šibtum* on the “upper” side of the liver between the *ubānum* “finger”, i.e. *processus pyramidalis* and the *mazzāzum* “station”, i.e. *lobus sinister*.

The reading of the predicate is based on No. 19 20 (copy by Scheil) where *UG-bat* seems certain; the same word must certainly also be assumed No. 17 22 and No. 20 5 where *AŠ-bat* is equally possible. The reading *ukbat*, *uḡbat*, *uḡbat* would create a morphologically difficult form; there is no justification for assuming either

*ukkubat*⁵² or **wakbat* as an earlier stage. The question remains unsettled for the time being.

l. 9. *ḥašūm*: This part of the intestines was interpreted in the more recent literature on extispicy (J. Nougayrol, RA 40 [1945/6] 92f.; A. Goetze, YBT X [1947] p. 4) as “lung”; see also CAD *sub verbo*. C. J. Gadd apud Sir Leonard Woolley, Alalakh (1955) 250ff. now tries to throw doubt again on this identification. In my opinion neither the “model liver” from Alalakh (uninscribed), nor the “model” VAT 9580 (KAR 444) offers sufficient evidence to substantiate this doubt.

As to the anatomical features, it seems that veterinarians cannot agree whether a modelled object is meant to represent a sheep’s lung or a sheep’s liver. Nevertheless the reader may be asked to compare the drawings of a lung given JCS 2 (1945) 24 and that of a liver given *ibid.* 27 with the objects in question.

Rm 620, all agree, is a model of a HUR = *ḥašūm*; the HUR, and no other part, appears in all inscriptions on the object.

VAT 9580 = KAR 444 is not a model at all but a tablet⁵³; hence it is not immediately comparable with the model Rm 620. Not that I understand the inscriptions on KAR 444 rev., but let it be said that there is no necessity that both sides refer to the same organ.

The unpublished model of the British Museum utilized by Gadd (quotations on p. 252 and on pp. 254f.) mentions on the convex side EŠ = *amūtu*, on the flat side parts of the liver. Hence it proves merely that it is indeed a liver model and confirms the interpretation of EŠ = *amūtu* as “liver” (cf. YBT X p. 3f.).

Gadd’s view implied in the question how in the face of the evidence presented by Rm 620 and VAT 9580 the distinction between EŠ = *amūtu* “liver” and HUR = *ḥašū* “lung” is to be maintained, must be countered with the other question: What is the sense of the duplicity in terminology if both terms mean “liver”? A science — and for Mesopotamians extispicy is indeed a science —

52. H. F. Lutz (JAOS 38 90) reads No. 17 22 *uk-ku-pat* which is against his own copy and probably influenced by alleged *uk-ku-pa-at* *ibid.* 35 where, however, *šibtum* is added by conjecture. The real reading there may be *as-ku-pa-at* st.c., for which compare Delitzsch, HWB 108f.; Baumgartner, ZA NF 2 136; Schott, ZA NF 6 20.

53. I have to thank Dr. F. Köcher for kindly providing me with a photo and confirming by autopsy the nature of the piece as a tablet.

50. Note in particular *ina rāmani-ia ušibbani* “he compressed me upon myself” in the passages quoted by Thureau-Dangin.

51. See E. Ebeling, AfO 9 (1934) 326ff.

needs above all a clear and unambiguous terminology. The clearest evidence that *ḥašūm* is an organ different from the liver is presented by the text HSM 7494 where the *ḥašūm*, with only the *kaskasum* preceding, heads the list of the significant parts, and the *libbum*, *tallum*, *šutqum* etc. are interposed, before with the *naplastum* the orthodox list of the parts of the liver begins. The text is still unpublished, but the basic facts were stated by Miss M. I. Hussey, JCS 2 (1948) 24ff.

1. 9. The *mukil rēšim* must be a part of the *ḥašūm*; cf. Nos. 8 18; 9 9. The *rēš ḥašim* is well attested by HSM 7494 33, 91 among other parts of the *ḥašūm*. It seems that the *ni-iš re-ši* (*re-eš*) *ḥašim* No. 17 11 and 24 is the same as *mukil r. ḥ*. The latter occurs in late texts as *mu sag ḥašī*. As a part of the body we have *ni-iš re-eš immerim* in HSM 7494 23 and 79. It is placed between the *rēš i*. “head of the lamb” and the *napšat i*. “throat of the lamb”, it should be, therefore, “poll of the head, nape”.

(b) No. 4 (CBS 1734)

- (2) [mazzāzam i-šu padānam i-]šu
- (3) [danānam i-šu šulmam i-]šu⁵⁴
- (4) [martum imittam ki-na-a]t šumēlam(?) na-
as-ḥa-at⁵⁵
- (5) [šu-me-el marti]m paṭer⁵⁶
- (6) [.....]-du-um⁵⁷
- (7) [.....]x ḥašūm x ta'-li⁵⁸
- (8) x x x ḥašim imittam pa-ri-is
- (9) libbum ša-lim
- (10) 14 ti-ra-nu

“[It (the liver) had a ‘station’; it had [a ‘path’;] [it had a reinforcement; it had [a duct(?).] [The gall-bladder] was loose at the [rig]ht. The left of [the gall-bladder (or the ‘finger’)] was split. [...] . . . the lung was suspended. The . . . of the lung was separated. The heart was sound. Fourteen convolutions of the colon”.

(c) No. 6 (CBS 1462 a)

- (3) ^ute-er-tum mazzāzam i-šu
- (4) padānam i-šu danānam šulmam i-šu
- (5) i-na imitti martim imittum šumēlam i-ki-im

54. Restored according to No. 3 4.

55. Cf. No. 8 8; No. 11 6f.; No. 12 2f., 13, 24f.

56. Cf. No. 18 8; No. 21 obv. 5. Or should one rather restore [šumēl ubān]im paṭer; cf. No. 21 rev. 4.

57. Perhaps [ḥu-ur-ḥu]-du-um; cf. No. 13 7. If the restoration is correct, *māš* = *šibtum* would be expected at the beginning of the line.

58. Cf. No. 1 7, 23. The opposite *ḥašūm la ta-lil* No. 18 8, 15; No. 19 20; No. 20 15.

- (6) išdum a-na šumēlim na!-aḥ!-sa-at
- (7) i-na šumēl martim šepum
- (8) padān šumēl martim šakin
- (9) še-er ḥašim imittam e-ki-im
- (10) ḥašim imittam ta-li-il
- (11) ubān ḥašim qablītum imittam paṭrat
- (12) libbum ša-lim 14 ti-ra-nu

“Omen: It (the liver) had a ‘station’; it had a ‘path’; it had a ‘reinforcement’ (and) a duct(?). At the right of the gall-bladder — the right side pinched the left side. The base (of the gall-bladder) was loose at the left; at the left of the gall-bladder there was a ‘foot’. There was a ‘path’ placed at the left of the gall-bladder. The surface of the lung was pinched at the right; the lung was suspended at the right; the middle finger of the lung was split at the right. The heart was sound. Fourteen convolutions of the colon”.

1. 5. *imittum šumēlam i-ki-im*: The syntax is clarified by the phonetic spellings *šu-me-lum i-mi-tam i-ki-im* YBT X 40 5 and *i-mi-tum šu-me-lam i-ki-im* ibid. 7; furthermore, . . . *i-mi-tum šu-me-lam i-te-ki-im* YBT X 33 iv 24; *šu-me-l[um i-mi-t]am i-te-ki-im* ibid. iv 26; *šu-me-lum¹ i-mi-tam i-te-ki-im* ibid. 18⁵⁹; [*i-mi-tu*]m *šu-me-lam i-ki-im* 34 41.

Similar HSM 7494 62f.: *i-na še-er bé-ri-tim ša ú-ba-nim i-mi-it-tum šu-me-[lam li-ti-iq]*⁶⁰ (63) *ú-ba-nu-um i-mi-it-ta-ša li-iš-lim-ma šu-me-el-ša li-ki-im ni-ki-im-ta-ša a-na [ši-im-ti-ša¹ li-li-ik]*⁶¹.

In the same way as the precatives *lišlim* (“let become sound”) and *likim* correspond with each other, the respective statives *šalim* and *ekim* also correspond: *še-er ḥa-ši-im i-mi-it-tam li-iš-li-im-ma šu-me-lam li-ki-im* HSM 7494 30 and *še-er ḥa-ši-im ša šu-me-lim lu ša-li-im ša i-mi-it-tim lu e-ki-im* ibid. 88.

Thus we have on the one hand *ekim* as the opposite of *šalim* “is sound,” hence pointing to some deficiency. On the other hand, we have the verb *ekēnum* said of one part with respect to another, or to several other parts⁶²; the respective state-

59. In ibid l. 14 *i-mi-tam* seems faulty and must be corrected to read *i-mi-tum*.

60. The inverse (l. 124) is likewise mutilated.

61. For the restoration see the inverse in l. 125: *ni-ki-im-ta-ša a-na ši-im-ti-šu li[-li-ik]*. The *-šu* is quite clear, but no masculine is found in the vicinity to which it could refer; one will have to emend *-ša*.

62. Note YBT X 33 iii 27ff., iii 37ff., iii 46ff. speaking of the *ma-at ubānim* “area of the ‘finger’”. The first statement in these three parts is: *re-es-sa e-ki-im*; there follow the further statements: *ma-at ubānim i-na qā-ab-li-ša e-ek-mi-it* and *ma-at ubānim i-na iš-di-ša e-ek-mi-it*.

ments clearly refer to the proportions of these parts when compared with one another. The meanings thus are *ekēmum* “pinch”, and as a secondary verb “become pinched”, *ekim* “pinched”.

The passage from HSM 7494 just quoted is to be translated as follows: “on the middle surface of the ‘finger’ let the right side encroach on the left side, let the ‘finger’ become sound at its right, but pinched at its left, let the pinched part peter out”.

Revealing is the contrast between YBT X 33 iv 1 and 3: *šumma re-eš ubānim ek-me-et* . . . “if the head of the ‘finger’ is pinched . . .” and *šumma re-eš ubānim ir-pi-iš-ma ik-pi-iš* . . . “if the head of the ‘finger’ becomes wide and bends forward”.

Note furthermore: *šumma ʾkakku i-mi-tim ip-ḥu-ur-ma i-ki-im* “if the weapon of the left side contracts and becomes pinched” YBT X 46 iii 33.

1. 10. *ta-li-il*: It recurs in identical context No. 1 7, 23 (*ta-li-il*) and No. 21 obv. 6, rev. 4 (*ta-lil*). The ideographic spelling is RI (*dal*), as the following passages show: Nos. 5 11; 7 7; 8 19. Compare also *la ta-lil* Nos. 18 8, 15; 19 20; 20 15.

For *dal* note *dal* = *naprušu* “flutter, fly, float (in the air)”.

(d) No. 7 (MLC 291)

- (3) *te-er-tum mazzāzum a-na x[. . .]*
- (4) *padānam i-šu danānum ibbalkit¹⁴*
- (5) *šulmam i-šu martum šu-bat*
- (6) *padān šumēl martim šakin*
- (7) *ḥašūm imittam talil*
- (8) *ubān ḥašūm qablūtum imittam paṭrat*
- (9) *rēš ḥašūm šumēlam paṭer*
- (10) *14 ti-ra-nu*
- (11) *x x [.]*
(rest destroyed)

“Omen: The ‘station’ [was. . .] to [. . .]. It (the liver) had a ‘path’. The ‘reinforcement’ went over (its normal bounds). It had a duct(?). The gall-bladder was flattened. A ‘path’ was placed at the left of the gall-bladder. The lung was suspended at the right. The middle finger of the lung was split at the right. The head of the lung was split at the left. Fourteen convolutions of the colon. . . .”

(e) No. 8 (YBC 11056)

- (5) *re-eš mazzāzim ša-mi-iṭ [padānam] iṣū*
- (6) *šu-bat imitti padānim šaknat⁶³ ŠAL-LA imittam paṭrat⁶⁴*

- (7) *danānam iṣū i-na libbi šulmim ša-lum na-di*
- (8) *ū si-ip-pa-šu paṭrā*
- (9) *martum imittam kīnat a-na šumēlim na-ās-ḥa⁶³-at⁶³*
- (10) *šumēl martim šepum*
- (11) *šumēl ubānim a-di 2 ša-ti-iq*
- (12) *i-na libbi(?) ubānim ʾuṣurtum*
- (13) *i-na šumēl ubānim ša-lum nadī*
- (14) *i-na warki ubānim x x ul-lu-uṣ-ṣū*
- (15) *i-na ni-ri ʾkakku šumēlim a-mu-ti et-qú*
- (16) *šibtum ki-ma ubānim*
- (17) *ku-bu-uš ḥašūm paṭer i-na kubuṣ ḥašūm*
- (18) *ubānum la ka-ia-ma-an warki ša ka-ia-ma-an*
- (19) *i-na ku-bu-uš ḥašūm ʾkakkum šapliš et-qú*
- (20) *a-šar mu-ki-il re-ši ʾkakku šumēlim te-bi*
- (21) *ḥašūm imittam talil re-eš ḥašūm šumēlam paṭer*

“The head of the ‘station’ was lacerated. It (the liver) had a ‘path’. A ‘seat’ was placed at the left of the ‘path’; its . . . was split at the right. It (the liver) had a ‘reinforcement’. In the middle of the duct(?) there was a hole and its edges were split. The gall-bladder was firm at the right, but loose at the left. At the left of the gall-bladder there was a ‘foot’. The left of the ‘finger’ was rent twice. In the middle(?) of the ‘finger’ there was a design; at the left of the ‘finger’ there was a hole; the . . . behind the ‘finger’ were hypertrophic. At the *nīru* ‘weapon(s)’ of the left side of the liver passed over. The *ṣ*. was like a ‘finger’. The ‘turban’ of the lung was split and on the ‘turban’ of the lung there was an impermanent ‘finger’ behind a permanent one; on the ‘turban’ of the lung there passed a ‘weapon’ downward. At the support of the head there rose a ‘weapon’ at the left. The lung was suspended at the right. The head of the lung was split at the left. Twelve convolutions of the colon”.

1. 5. *šamiṭ*: The condition so described implies a deficiency. See [*šumma ubā*]n *ḥa-ši qablūtum i-mi-ta-ša ša-mi-iṭ-ma ū šu-me-lum i-mi-tam i-ki-im* “[if] the middle finger of the lung is *š*. at the right and also the left pinches the right” YBT X 40 5 (with the inverse following). The passage YBT X 29 5ff. is also noteworthy: (5) *i-mi-iṭ <-ti> a-bu-lim ša-mi-iṭ* (6) *šu-me-el a-bu-lim ša-mi-iṭ* (7) *a-bu-lu-um pa-ar-k[a-at]* “the right side of the ‘gate’ is *š*., the left side of the ‘gate’ is *š*., the ‘gate’ is blocked.” Here ap-

63. Text apparently *na-ās-sa-at*; certainly a mistake.

parently š. involves so much damage that the 'gate' is obstructed.

In late commentaries *šamiṭ* is dealt with as a virtual synonym of *tarik* "dark, discolored (by pressure)". For the time being, I render the term by "lacerated".

The word is of course identical with 'ša-biṭ' (Klauber, Nos. 123 1; 129 12) which should be read *ša-miṭ*. Cf. furthermore in the report No. 17 the lines 13, 26, 35.

l. 6. ŠAL-LA: Cf. on *pušqu* below ad No. 9 l. 3.

l. 11. *šatiq*: It recurs in identical context No. 5 10 — there Ungnad translates "zerstört" — and No. 20 4.

It is true that *šatāqu* according to BM 93035 (CT XII 5f.) iv 7 shares the ideogram *dar*⁶⁴ with *ḥepū* "break (to pieces)", *letū* "split" *nakāsu* "cut off" etc. However, the action *šatāqu* does in no way do away with the object to which it is applied. Compare in particular *re-sa ša-ti-iq ū ta-ri-ik* "its head is š. and discolored YBT X 39 obv. 28.

(f) No. 9 (MLC 2255)

- (2) *uzute-er-tum mazzāzum a-ri-ik*
- (3) *padānam išū pu-uš-qu imittam paḥer*
- (4) *danānam išū šulmam išū*
- (5) *martum imittam kīnat*
- (6) *i-na šumēlim ka-mi <-at> re-eš martim ša-lim*
- (7) *šumēl ubānim ir-qī-iq*
- (8) *i-na re-eš ḥašim ša imittim 2 *kakkū*
- (9) *šapliš iṭ-tū-lu*
- (10) *i-na ḥašim mu-ki-il re-ši*
- (11) *ne-ḥe-el-šū*
- (12) *šēpum ḥašām imittam e-ki-im-ma*
- (13) *ša-bi-it*
- (14) *ku-nu-uk-ku imittam a-ta-ar*
- (15) *14 ti-ra-nu*

"Omen: The 'station' was long. It (the liver) had a 'path'. The narrow part of the 'path' was split at the right. It (the liver) had a reinforcement. It had a duct(?). The gall-bladder was firm at the right, (but) bound at the left. The head of the gall-bladder was sound. The left of the 'finger' became thin. At the head of the lung two 'weapons' looked downward. With the lung the support of the head had slid aside. A 'foot' pinched the lung at the right and held it.

64. Cf. K 1913 (RA 17 120) obv. 7f. (= Labat, Commentaires 92), here equated with *salātu*. Labat translates "déchirer, lacérer".

The 'seal' was oversized at the right. Fourteen convolutions of the colon."

l. 3. *pušqu*: The word appears here in the same place and in similar context as SAL-LA in No. 8; however, SAL-LA is construed with the feminine of the predicate.

It is clear from other occurrences that *pušqum* belongs with the *padānum*: *pa-da-an i-mi-tim lu na-ḥi-is lu e-ki-im lu šu-šū i-na pu-uš-qī-im* "let the 'path' at the right be retrograde, let it be pinched, let it terminate in narrowness" (HSM 7494 102; the inverse l. 44); *šumma pa-da-nu i-mi-tam ip-šu-uq ū [libbi] pu-uš-qī-im pa-ṭe-er* "if the 'path' narrows at the right and is split amidst the narrow part" YBT X 20 2 (with *šumēlam* l. 3); see, furthermore, YBT X 18 25.

l. 7. *raqāqum* is denominative of *raqqum* "fine, ". It is said of the *šibtum* YBT X 35 18; of the *ubānum* YBT X 33 i 14; of the *libbum* YBT X 42 i

l. 9. *neḥelšū* "slid aside" stative of the now well-recognized four-radical N form *neḥelšum* for which see A. Heidel, The System of the Quadri-literal Verb in Akkadian (1940) 72ff.

Compare No. 17 19, 42.

(g) No. 11 (MLC 86 = YBT X 8)

- (4) *na-ap-la-aš-tam i-šu ū pa-[da-nam] i-šu*
- (5) *da-na-nam i-šu*
- (6) *mar-tum iš-da-a-ša i-mi-it[-tam] ki-na*
- (7) *šu-me-lam na-as-ḥa*
- (8) *ū zi-iḥ-ḥa-am ra-ak-sà-at*
- (9) *i-sī-il-ti šu-me-lim*
- (10) *a-na x x pa-aṭ-ra-at*
- (11) *i-na m[a-at ub]ānim ši-i-pu*
- (12) *š[a-ki-in . . .] x pa-ṭe-er*
- (13) *i-na b[ā-ab a-bu]-ul-li-im*
- (14) *ša ub[ānim ši-pu] iš-tu šu-me-lim*
- (15) *a-na i-m[i-tim x] x er-bé-el*
- (16) *ši-[ib]-tum ša-al-ma-at*
- (17) *ubān ḥa-ši-im qā-ab-li-tum*
- (18) *iš-da-a-ša šu-me-lam pa-aṭ-ra*
- (19) *ka-ar-šu-um šu-me-lam ta-ri-ik*
- (20) *ku-nu-uk-kum i-mi-it-tam e-te-eq*
- (21) *šu-pa-a-tum i-mi-it-tam*
- (22) *ū šu-me-lam na-am-ra*
- (23) *libbum ša-lim 12 ti-ra-nu*
- (24) *an-ni-tum re-eš-ti-tum*
- (25) *na-ap-la-aš-tam i-šu pa-da-nam i-šu*
- (26) *da-na-nam i-šu šu-ul-ma-am i-šu*
- (27) *mar-tum i-mi-it-tam ū šu-me-lam ki-na-at*
- (28) *i-na šu-me-el ta-ka-al-tim*

- (29) *še-pu-um i-na li-ib-bi še-pi-im*
 (30) *ubānum ša-al-ma-at*
 (31) *ši-ib-tum ša-al-ma-at*
 (32) *i-na i-mi-il-ti ha-ši-im še-pu-um*
 (33) *i-na šu-me-el ha-ši-im pi-il-ru-um*
 (34) *ubān ha-ši-im qā-ab-li-tum*
 (35) *iš-da-a-ša šu-me-lam pa-aṭ-ra*
 (36) *libbum ša-lim 14 ti-ra-nu*
 (37) *an-ni-tum pi-qī-it-tum*

"It (the liver) had a lobe and had a 'path'. It had a reinforcement. As to the gall-bladder, its base was firm at the right, but loose at the left and it was bound in mucus. The . . . at the left was split On the area of the 'finger' a 'foot' was [placed and] split In the door of the 'gate' of the 'finger' a foot from the left to the right extended into the [. . . .]. The š. was sound. The middle finger of the lung — its base was split at the left. The stomach was dark at the left. The 'seal' passed over at the right. The š. (plur.) were light colored at the right and the left. The heart was sound. Twelve convolutions of the colon.

This is the initial inspection.

It (the liver) had a lobe. It had a path. It had a reinforcement. It had a duct(?). The gall-bladder of the *t*. (there was) a 'foot' amidst a 'foot'. The 'finger' was sound. The š. was sound. At the right of the lung there was a 'foot'; at the left of the lung there was a split. The middle finger of the lung — its base was split at the left. The heart was sound. Fourteen convolutions of the colon.

This is the repeated inspection."

1. 9. *i-si-il-ti*: This rare word recurs in the apodoses YBT X 36 ii 28⁶⁵ and KAR IV 150 obv. 21⁶⁶. As part of the liver: Rm 2, 279 etc. (CT XXXI 9 ii 4, 12).

(h) No. 12 (YBC 5018 = YBT X 7)

- (1) *[na-ap-la-aš-tam i-šu pa-d[a-nam i-šu]*
 (2) *[da-na-nam i-š]u ma[r-tum iš-da-a-ša]*
 (3) *[i-mi-tam] ki[-na] šu-me-lam na-as[-ha]*
 (4) *[. . .]-um qā-ab-lu-um ša ú-ba-nim pa-ṭ[e-er]*
 (5) *[šī-ib-tum ša-al-ma-a-at]*

65. *i-si-il-ti ma-a-tim ip-pa-aṭ-tā-ar [bu]-tu-uq-tum ib-ba-at-ta-aq* "the loyalty of the land will dissolve; a breach will be made (in a dike)."

66. *i-si-il-ti um-ma-ni-ia ip-pa-ṭa-ar* "the loyalty of my army will dissolve." Cf. E. Ebeling AfO 9 327 fn. 27.

- (6) *[h]a-šu-ú-um ša-lim*
 (7) *šu-me-el li-ib-bi-im ta-ri-ik*
 (8) *an-ni-tum ša MAH*
 (9) *na-ap-la-aš-tam i-šu pa-da-nu ši-na*
 (10) *pa-da-an i-mi-tim e-li pa-da-an*
 (11) *šu-me-lim iz-zi-iz*
 (12) *ba-ab ēkallim ša-lim*
 (13) *mar-tum iš-da-a-ša i-mi-tam ki-na šu-me-lam na-as-ha*
 (14) *ù šu-me-el-ša gù-ú-um k[a]-a-mi*
 (15) *šu-me-el ú-ba-nim šu-qú-ú-ma ma-ḫi-iš*
 (16) *ši-ib-tum ša-al-ma-a-at*
 (17) *ú-ba-an ha-ši-im qā-ab-li-tum*
 (18) *šu-me-el-ša pa-ṭe-er*
 (19) *ta-lu-ú-um ša li-ib-bi-i-m*
 (20) *da-a-an ù re-še i-šu*
 (21) *an-ni-tum ša Šul-pa-e*
 (22) *na-ap-la-aš-tum a-na pa-da-a-nim*
 (23) *iq-ri-ib*
 (24) *da-na-nam i-šu mar-tum iš-da-ša*
 (25) *i-mi-tam ki-na šu-me-lam na-as-ha*
 (26) *šu-me-el ú-ba-nim šu-qú-ú-ma*
 (27) *ma-ḫi-iš*
 (28) *ši-ib-tum ša-al-ma-a-at!!*
 (29) *ha-šu-ú-um ša-lim*
 (30) *ta-al-lu-ú-um ša li-ib-bi-im*
 (31) *da-an ù re-še i-šu*
 (32) *an-ni-tum ša Pap-nigin-gar-ra*

"It (the liver) had a [lo]be; [it had a] 'p[ath]'; it [had a 'reinforcement']". The gall[-bladder — its base] was firm [at the right], but loose at the left. The middle [. . .] of the 'finger' was split. The š. was sound. The lung was sound. The left side of the heart was discolored.

This is (the inspection) of the Mother-goddess.

It (the liver) had a lobe. Two 'paths', a path at the right stood upon a path at the left. The 'door of the palace' was sound. The gall-bladder — its base was firm at the right, but loose at the left, and its left was bound with a cord. The left side of the 'finger' was heightened and was 'hit'. The š. was sound. The middle finger of the lung — its left was split. The crosspiece of the heart was strong and had 'helpers'.

This is the inspection of Šulpae.

The lobe came close to the 'path'. It (the liver) had a reinforcement. The gall-bladder — its base was firm at the right, but loose at the left. The left side of the 'finger' was heightened and 'hit'. The š. was sound. The lung was sound. The

crosspiece of the heart was strong and had 'helpers'.

This is the inspection of Pap-nigin-garra."

l. 15. *šugqū*, also l. 26: Cf. YBT X 17 52 (*rēš naplastim*); YBT X 22 13 (*bāb ēkallim*); furthermore, *ušaqqi* YBT X 24 16. Opposite *šuppul* and *ušappil* "made (make) low".

ll. 19f. and 30f.: Cf. *tallu libbim re-ša i-šu* No. 1 9, 24.

(i) No. 18 (CBS 12696)

- (6) [*mazzāzum ša-lim padānum ka-pt-iš ka.dūg šakin danānum šakin*
 (7) [*šulmam i-šu martum ŠI.ŠI-at*
 (8) *šumēl martim paṭer ḥašūm la ta-lil*
 (9) *ubān ḥašim qablītum iši(d)-za uš-šur*
 (10) *12 ti-ra-nu nu.sa*

- (13) [*mazzāzum ša-lim padānum šakin ka.dūg šakin danānum x x⁶⁷*
 (14) [*šulmam i-šu?*] *martum imittam ki-na-[at]*
 (15) [.....⁶⁸] *šakin ḥašūm la [ta-lil]*
 (16) [*ubān ḥašim*] *qablītum iši(d)-za ka²-st*
 (17) *kaskassum šumēlam zu-qū[-ūr?]*
 (18) *imittam iq-du(?) -ud*
 (19) *12 ti-ra-nu ik/q-de?-et*

"[The 'station' was s]ound. The 'path' was bent up. A 'good mouth' was placed. A reinforcement was placed. It (the liver) had [a duct(?)]. The gall-bladder was....⁶⁹ The middle finger of the lung—its base was detached. Twelve convolutions of the colon. Unfavorable.

[The 'station' was s]ound. A 'path' was placed. A 'good mouth' was placed. A reinforcement was....[It (the liver) had a duct(?)]. The gall-bladder was firm at the right. [...] was placed. The lung was not suspended. The middle [finger of the lung]—its base was bound(?). The sternum was light at the left, but dipped down at the right. Twelve convolutions of the colon...."

l. 6. *kapiš*: The opposite of *kapiš*, *kapšat* is *naparqud*, *naparqudat*, "is bent backward, is lying on its back".⁷⁰ This is shown by a number

67. Cf. No. 19 4; *danānum x x* (ŠA?? NU?).

68. This must refer to the *ubānum* or one of its parts.

69. See above p. 97.

70. S. I. Feigin apud A. Heidel, *The System of the Quadrilateral Verb in Akkadian* (1940) 66; W. von Soden, *Orient*. 15 (1946) 429f.

of passages like the following: *na-aš-ra-ap-ti i-mi-it-tim lu ka-ap-ša-at na-aš-ra-ap-ti šu-me-lim [lu na-pa-ar-qū-da-at]* HSM 7494 46 and its inverse [*na-aš-ra-ap-ti šu-me-lim lu ka-ap-ša-at na-aš-ra-ap-ti i-mi-it-tim lu na-pa-ar-qū-da-at* ibid. 104. The context requires that *kapšat* is the normal configuration of the *našraptum* "crucible".⁷¹ Indeed this word is used with *kapiš* as a simile: <*šumma*> *ši-ib-tum ki-ma na-aš-ra-ap-tim a-na li-bi-ša ka-ap-ša-at* YBT X 35 34 and *šumma naplastum ki-ma na-aš-ra-ap-tim a-na e²-le-nu² ka-ap-ša-at* YBT X 14 3.

A duplicate of HSM 7494 46 is AO 7031 (RA 38 58f.) rev. 3; there we read however: [*na-aš-ra-ap-ti i-mi-it lu šu-šu-ra-at ša šu-me-lim lu ka-sà-at* and rather significantly rev. 5 [*pa-da-na-a-at i-mi-ti lu šu-šu-ra[-at]*] *ša šu-mi-lim lu na-pa-ar-qū-da*, i.e. we find there a contrast between *šūšur* "is caused to become straight, completely straight"⁷² and *naparqud*. It becomes quite clear that *kapiš* and *naparqud* denote opposite deviations from the straight line. Hence *kapiš* means "is bent forward, is lying on its face."

What has been said about *kapiš* of course also applies to *kuppuš*. Compare *šumma ḥašūm ša-a-ar er-bé-ti-ša ku-up-pu-ša-at* "if the lung in all four directions is bent forward" YBT X 36 i 29 with the opposite *šumma ḥ. š. e. na-pa-ar-qū-da-at* ibid. 31; *šumma ruqqū⁷³ ḥašim gé-er-bé-nu-um imittam u šumēlam ku-pu-(i)š* "if the 'base plate' of the lung is bent inward at the right and at the left" YBT X 36 i 34 with the opposite *šumma ruqqū ḥašim imittam u šumēlam na-pa-ar-qū-du-ú* ibid. i 36.

71. J. Nougayrol, RA 40 (1946) 65.

72. Cf. E. A. Speiser, JCS 6 (1952) 81–92.

73. Text LUM. In accordance with TCL VI 37 i 20f. (*ḥum*: LUM: *šu-pu-lu*, *ru-ub-šu*, *šu-ub-tum*), one will look for it at the lower regions of the lung. Going through the parts of the lung enumerated in HSM 7494, one is led to the conclusion that the *ru-uq-qí ḥašim* (ll. 31, 85) must be meant. The noun *ruqqum*, outside the liver omina, denotes an object with a flat surface which may be made of various metals (Neugebauer-Sachs, MCT 138f.), a "plate". The metallurgical implications of the term are confirmed by the circumstance that *šennu* (Sum. *urud.šen*) is quoted as a synonym (cf. JAOS 65 (1945) 234 and particularly EA 77 8ff.). Both terms seem to denote a shape in which metal was traded, a kind of ingot. For earlier discussions cf. A. Ungnad, ZA 31 (1917) 55; P. Kraus, MVAG 36/1 (1932) 9 and more recently A. L. Oppenheim, JNES 6 (1947) 128 ("metal grate"); H. Lewy, Orient. 18 (1949) 161ff. ("sheet of metal"); J. Nougayrol, RA 44 (1950) 19 ("membrane").

In the circumstances the adverbial expressions found with *kapiš*/*kuppuš* (and *naparqud*) are significant. We have *qerbēnum* “inward” in the passage just quoted, [*qé-e*] *r-bé-nu-uš-šu* YBT X 41 48 (of the *ṭulmum*; opp. *na-pa-ar-qú-ud* 51); *elēnum* (*an-ta*) “upward” VAT 4102 (RA 44 16ff.) rev. 1 (of the *ruqqu*; opp. *a-na ša-ap-la-nu na-pa¹¹-ar¹¹-qú-ud* rev. 2); *ša-a-ar er-bé-ti-šu* “in all four directions” YBT X 36 i 29 (of the lung; opp. *na-pa-ar-qú-da-at* i 31⁷⁴)⁷⁵.

The stative *kapiš* is also used of the tongue: *šumma immerum i-na libbi li-ša-ni-šu ši-rum na-pi-iḫ-ma a-na [i-na] i-mi-tim u šu-me-li[m ka]-pi-iš* “if the lamb—in the middle of its tongue the flesh is puffed up and it is bent up at the right and the left” YBT X 47 9.⁷⁶

Much in the same way as the stative the action verb *kapāšum* is also used; the verb may be a secondary denominative. For the verb see, e.g.: *ka-as-ka-sú-um i-mi-it-tam a-na qé-er-bé-nu-um li-ik-pi-iš li-da-na-an-ni-in šu-me-lam li-i[p-pa-ar-qí]-id* “let the sternum bend up inward and become strengthened”⁷⁷ at the right and bend backward at the left” HSM 7494 29⁷⁸ with the inverse [*ka-as*]-*ka-sú-um šu-me-lam a-na qé-er-bé-nu-um li-ik-pi-iš li-da-na-an-ni-in i[-mi-it-tam li]-ip-pa-ar-qí-id* ibid. 87. Furthermore *šumma ubān ḥašim qablūtum qá-qá-ar-ša i-ku-ul ri-iš-ša ik-pi-iš-ma ru-qú-ša na-pa-ar-qú-du* “if the middle finger of the long ‘eats’ its surface, (if) its head bends up and its... are bent backward” AO 7030 (RA 38 83f.) rev. 7ff. Also *šumma re-eš ubānim ir-pi-iš-ma ik-pi-iš[-ma] ma-at ubānim i[-ḫi]-ul* “if the head of the finger grows wide and bends forward, [and] looks toward the area of the finger” YBT X 33 iv 3 (cf. iv 6).

There is hardly any doubt that *kapāšum* belongs etymologically to Hebrew *qps* (and to Aram. *qps*). The deviation in form is explained by Geers’

74. Note also *ur-bi* (i.e. *miḥariš*) *na-pa-ar-qú-ud* No. 16 9.

75. Furthermore *a-na ka-ar-ši-ša ka-ap-ša-at* YBT X 40 13, opposite *a-na wa-ar-ki-ša [na-pa]-ar-qú-da-at* ibid. 13f.

76. Cf. the *du-ur na-ag-la-bi-im* YBT X 47 62.

77. *li-da-na-an-ni-in* is an other example of the verbal type which was discussed by B. Kienast, *Orient.* 26 (1957) 44–50.

78. Variant AO 7031 (RA 38 85f.) obv 6: *ka-as-ka-sú-um i-mi-tam li-ik-pi-iš a-na qé-er-bé-nu li-x[...]* *ša šu-mi-lim a-na e-le-nu-um e-li-iš li-pa-ar-qí-id*.

principle.⁷⁹ The basic meaning seems better preserved in Akkadian: “bend along the edges > bend closed > close”⁸⁰.

1. 6. *ka-dug(-ga)* is not found in Old Babylonian texts. For Kassite times cf. Nos. 16 4; 19 3; 20 2, 11; 22 obv. 4, rev. 2; furthermore in Boğazköy: KBo VIII 8, KUB IV 73 (toward the *incisura umbilicalis*). For the meaning “good mouth” see M. Jastrow, *Die Religion Babyloniens und Assyriens* 2 (1912) 280 fn. 1.

1. 9. *uš-šur*, i.e. *wuššur*: The opposite is here *ka-si(?)* (1. 16), otherwise *rakis* “attached” Nos. 19 9; 20 7 (against 15). Note also the opposite pairs *wu-uš-šu-ra-at* and *ka-as-sà-at* “tight” HSM 7494 45 and 103.

1. 18. Cf. *šumma re-eš ubānim ik/q-du-ud* YBT X 33 iv 9; see Delitzsch, HWB 580.

(j) No. 21 (YBC 4363 = YBT X 2)

obv. (2) *mazzāzam išū i-na šumēl mazzāzim zīḫum nadī*

(3) *padān šumēlim a-na padān imittim x x*

(4) *pu-uš-qū imittam paḫer danānam šulmam išū*

(5) *martum imittam kīnat šumēl martim paḫer*

(6) *ina elī šibtim ušurtum ḥašūm imittam ta-lil*

(7) *12 ti-ra-nu*

rev. (2) *mazzāzam išū padānum ana šumēlim nadī*

(3) *danānam šulmam išū martum imittam kīnat^a*

(4) *šumēl ubānim paḫer ḥašūm imittam ta-lil*

(5) *ubān ḥašim qablūtum šumēl-ša ištu rēši-ša*

(6) *adi išdi-ša e-ti-iq libbum šalim*

(7) *12 ti-ra-nu*

“It (the liver) had a ‘station’, at the left side of the ‘station’ mucus was deposited. The ‘path’ at the left encroached(?) on the ‘path’ at the right. The ‘narrow part’ was split at the right. It (the liver) had a ‘reinforcement’ (and) a duct(?). The gall-bladder was firm at the right; the left side of the gall-bladder was split. Upon the *ṣ*, there was a design. The lung was suspended at the right. Twelve convolutions of the colon.

It (the liver) had a ‘station’. The ‘path’ was

79. JNES 4 (1945) 65–67. Cf. before Geers also H. L. Ginsberg, *AJSL* 52 (1936) 96.

80. F. W. Geers, l.c. “curl up”. As an equivalent of Sum. *gam* (cf. SGI. 83) K 4335 (II R 39, No. 5) 42e.

'thrown' to the left. It (the liver) had a 'reinforcement' and a duct(?). The gall-bladder was firm at the right. The left side of the 'finger' was split. The lung was suspended at the right. The middle finger of the lung — its left side went over from its head to its base. The heart was sound. Twelve convolutions of the colon".

(k) No. 22 (CBS 10493)

- obv. (4) [mazzāz]am išū padānam šakin ka.dūg-ga
šakin danānum šakin
(5) šulmam išū martum šubbat i-na šumēl
martim šēpum a-na padān šumēl martim
nadī
(6) išid še-er imitti ubānim pa-ṭe₄-er
(7) šibtum ki-ma ši-ši-tim
(8) šap-li-tum il-li-ik
(9) kubšum e-li ki-di-tim ir-kab
(10) i-na maš-kān li-it(?) imittim
(11) 2? ^{is}kakkū šaknū^{meš}-ma šaplānum iṭṭulū
(12) ubān hašim qablūtum iši(d)-za ^{is}kakkam
bu-un-nu
(13) 12 ti-ra[-nu]
- rev. (1) mazzāzam išū padānātum 2 [....] ū
iš- x [....]
(2) ka.dūg-ga 2 danānum šakin ^{is}kakkum
[....]
(3) šubat imittim bāb ēkallim ibbalkat^{at}
(4) martum imittam ki-na-at
(5) šumēl ubānim ša-ti-iq
(6) ^{is}kakku di-e-pi ša-ki-in
(7) e-li-tum il-li-ik
(8) ubān hašim qablūtum iši(d)-za ^{is}kakkam
bu-un-nu
(9) 12 ti-ra-nu

"It (the liver) had a 'station'. A 'path' was placed. A 'good mouth' was placed. A 'reinforcement' was placed. It (the liver) had a duct(?). The gall-bladder was flattened. At the left side of the gall-bladder a foot was 'thrown' on to the 'path' at the left side of the gall-bladder. The base of the surface at the right side of 'finger' was split. The š. went downward like a piece of scale(?). The turban (of the lung) rode on the outside. In the place of the cheek(?) at the right side two 'weapons' were placed and they pointed downward. The middle finger of the lung — its base was decorated with a 'weapon'. Twelve convolutions of the colon.

It (the liver) had a 'station'. Two 'paths' [...] and [...]. Two 'good mouths'. A 're-

inforcement' was placed. A weapon [...], it passed over the 'seat' at the right side of the 'palace gate'. The gall-bladder was firm at the right. The left of the 'finger' was lacerated. A weapon of . . . was placed and went upward. The middle finger of the lung — its base was decorated with a 'weapon'. Twelve convolutions of the colon."

Obv. 5. ŠI.ŠI-at = šubbat. See above p. 97.

Obv. 7. kīma ši-ši-tim (ši-lim-tim?): In the liver model KUB XXXVII 216 the word occurs in the sentence martum ši-ši-tam ar-ba-at-ma ū me-ša la ū-ma-aš-šar "the gall-bladder is four(fold) with respect to(?) the šišitum and does not release its liquid." The vocabulary VAT 9718 quoted by F. Köcher MIO 1 (1953) 89 and explaining ši-ši-tū by qu-lip-tū ("piece of scale, bark") and šér-a-nu ("tissue, tendon") perhaps contains the clue.

Obv. 9. kubšum elī kidītum irkab: This sentence recurs Nos. 16 7; 19 7; 20 6.

Obv. 10. li-it imittim seems unique. Instead of lētum, lītum "cheek" we may possibly deal with līt < livīt as elsewhere in Kassite times.

Obv. 12. bunnū with accusative. The same construction is found rev. 8; but no accusative appears in No. 19 8, 21.

Rev. 6. de-e-pi or ṭe-e-pi: The word must be genitive of a noun dēpu/ṭēpu. The noun DI-pu seems also to denote a part (of the liver) in the quite singular text YBT X 10 11f.⁸¹ Our passage should be compared with one in the well-known Sippar Cylinder of Nabonidus ii 29f. (Langdon, Neubab. Königsinschriften No. 7); there we find a description of the kakku de-e-pi: šumma ina qabli šēr ubāni qabliti ^{is}kakku šakin-ma šaplātu iṭṭul ^{is}kakku ^dIštar . . . šā-niš ^{is}kakku de-e-pi šum-šū "if in the middle of surface of the middle finger (of the lung) a 'weapon' is placed and looks downward, it is a 'weapon' of Ishtar . . . ; also: weapon of dēpu is its name."⁸²

No. 23 (CUA 101)

- (1) i-na te-er-tim mazzāzam du-un-nu-un-ma
ik-ta-ri pa[dānum. . .]

81. DI-pu pa-ri-is re-eš DI-pi šu-ta-x-x-ma pa-ṭe-er

82. The verb has been discussed with full documentation by W. von Soden, Orient. 16 (1947) 72ff. Add: ši-rum ki-ma pa-ZI-im zi-ka-ri-im i-na ap-pi-šu de-e-pi YBT X 25 65 and li-pi-a-am e-de-e-pi a-na-di YBT XI 5 i 67 and li-pi-a-am te-e-de-pi-e ta-na-ad-di ibid. i 10 (still unpublished) with a significant hendyadys.

- (2) *šu-bat imittim ú šumēlim ša-al-ma ka.dúg
arik/arkat*
 (3) *da-na-nu bāb ēkallim^{tim} qa-qa-ar martim^{tim}
ša-lim*
 (4) *x x šab-šu-tum kap-šú šepum is-ḥu-ur-ma*
 (5) *šēram(?) x ša ubānim i-na-ṭà-al me-ḥi-iš
pa-an-tim*
 (6) *ma-ad-di ^{is}kussēm ša-lim ubānum ša-al-ma-at*
 (7) *šibtum raksat ḥu-ur-ḥu-ud-zu ša-al-mu*
 (8) *kubuš ḥašim še-er ḥašim im-ru-uš-ma*
 (9) *ik-mu-ur te-ra-nu 12*
 (10) *ku-nu-uk-ku mi-it-ḥa-ru*
 (11) *ka-ás-ka-sú šēlū ša-al-ma*
 (12) *ka-li-tum x-lu-x ša-al-ma*

“As for the omen, the ‘station’ was strengthened, but grew short. The ‘pa[th] . . .]. ‘Seat(s)’ at the right side and at the left side were sound. The ‘good mouth’ was long. The ‘reinforcement’, the ‘palace gate’ (and) the area of the gall-bladder were sound. were bent forward. A

‘weapon’ turned around while looking at the surface of the ‘finger’ (and) the ‘founding of the throne’ was sound. The ‘finger’ was sound. The š. was attached; its throat sound. The ‘turban’ of the lung encroached upon the surface of the lung and formed a pile. The convolutions of the colon were twelve in number. The ‘seals’ were symmetrical. The sternum (and) the ribs were sound. The kidney(s) (and) the . . . were sound”.

This text exhibits unique spelling features: it employs the sign *qa*, AB with the value *is*, HI with the value *ṭà*. It also contains some unusual terms.

l. 5. *me-ḥi-iš pa-an-tim* is unique.

l. 6. *maddī ^{is}kussēm* is obviously a variant of the expression *nidi kussēm* of text No. 3 (see above); it recurs in Boğazköy: KUB XXXVII 228 (vicinity of the *ubānum* = *processus pyramidalis*).

l. 8f. is again unique.